

OPEN WINDOWS

The Monthly Magazine
of the
New Zealand
Student Christian Movement

(Only unsigned articles in Open Windows
represent the official policy of the Movement.)

The New Zealand Student Christian Movement is a fellowship of students who desire to understand the Christian faith and to live the Christian life. The Movement seeks to present Jesus Christ as the supreme manifestation of God and of true manhood, the Saviour of the world, the source of power for the overthrow of evil, and the Lord of life in all its relations. It sets forth the Christian faith as challenging students to devote the whole of life to the service of the Kingdom of God by the application of Christian principles to the practice of their profession or business and to all problems of individual and social, national and international, life. The Movement challenges every student to recognise the urgent need of the whole world for Christ, without limit of race or nation and to consider his own responsibility in regard to the evangelisation of the world. To this end it calls students to explore Christ's teaching; to seek the guidance of His Spirit; to prepare themselves by study, discipline and prayer for the tasks of the future; and to enter the fellowship of worship, thought and service which is the heritage of the Christian Church.

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EDITORIAL.

CHRISTIANITY AND POLITICS.

A correspondent in the August issue asks for guidance as to the political path of a Christian. To give it is no easy task, for the essence of Christian decisions is that one must make them oneself in the light of all the wisdom one may come by. Let this, then, be taken but as one voice in a discussion that may help the participants to be clearer as to what they are seeking.

Political Issues.

First, mere neglect of politics seems no solution. It is dangerously near thanking God that one is not as other men. Moreover, it **does** matter whether Government revenue is collected in such a way as to evoke a spirit of service or to breed suspicion—the great destroyer of service—between the different types and grades of producers. It matters whether we meet the competition of over-worked labour by prohibitive tariffs or by the co-operative method of the International Labour Organisation. It matters whether we seek security by the old method of strength against potential enemies or by developing international co-operation.

These things are finally settled by the Government, or the majority party, or Parliament. Nothing can exempt us from the responsibility of trying to influence them; and the most direct way is by helping to determine, through the ballot-box, the personnel of these bodies.

Parties and Programmes.

But then, as our correspondent points out, it is such a choice of evils. The rigidity of the party system offers us ready-made programmes with none of which are we fully in accord. The man in whose character we have confidence is tied to the programme which we least approve and will cast his vote to defeat what we think the best measures. Our ideal candidate or ideal party would not have a ghost of a chance at the polls. Recording one's vote, from being a holy privilege and responsibility, becomes a mean sort of gamble.

But is recording one's vote the whole of a Christian's responsibility? Are we merely submitted a choice of rigid programmes? Or is that niggardly choice merely the result of our own indifference? Programmes, after all, are not made in sound-proof vacuums. At worst their makers are open to vote-catching; at best they are open to honest conviction following discussion and persuasion. They are not mere "political men"—like the classic "economic man"—but human beings like ourselves. Have we done our best to press on those we can reach views that we hold with deep conviction or the need for some urgent question to be investigated? If so, have we singled out one favoured party for our confidences, or have we tried our arguments on members of all the parties? The programmes do not drop from the sky but are modified by the individuals of the party, their judgement of the trends of public opinion, and their honest convictions, which we can do something to influence. In fact it is be-

tween the polls that our political activity is most important, both in regard to the existing Parliament and the measures it passes, and the measures of future Parliaments—programmes in the making. When it comes to polling it may matter far less for what party we vote than what programmes of all parties we have succeeded in getting submitted to us.

One may then have the choice of voting for a man, a general programme, or a particular measure. No one can say in general which is the right course. It all depends on the relative importance in one's own mind of the various factors in the whole situation. If we can give general support to one party, so much the better perhaps; and we must remember that the maintenance of any group requires elasticity and tolerance on the part of its members. But let us beware of political faith degenerating into a mere party-loyalty which regards others as enemies. Let us soften the rigidity of the party system and recognise good things wherever they may be found.

But, admitting present evils, we may be sure that the party system and the ready-made programme really obscure the extent to which legislation follows active currents of thought, whether they come from individual Government supporters, the Opposition, or the outside public. If day by day,

we work with all our faith for things we think good—the Kingdom of God—and become missionaries, instead of hiding the light of things of good report under a bushel, then these things will pass into the programmes of parties and into legislation. It matters little what party carries them through.

Towards A Unified Life.

To work thus steadily of course carries us far beyond the field of politics in the narrow sense. This is all to the good; for our life and views are usually far too much comparted. It is not really a case of extending the field of politics, but rather of making our Christianity real by making it co-extensive with life. Periodically, the S.C.M. sways between social questions and devotionism, or "personal religion." Perhaps, each school of thought will find itself most truly when it realises the other. Then working and praying will become vital and one. Whether it is the amount we eat, or how we dress, or the way we teach, or our part in voluntary organisations, or casting our vote at elections, we must pray without ceasing—have standards that we are constantly and almost unconsciously measuring up to. Then it is difficult to separate one activity from another.

REQUEST.

We have reason to suppose that **Open Windows, 1930**, has proved very useful to many people. If it has been so to you we ask for your continued and extended support from March, 1931, when the next issue appears. Chiefly we ask you to introduce the magazine to your friends; to make yourself the fullest use of its contributors; to share with us your thinking in the Forum; to let us have suggestions for new features or improvements; to support our advertisers—they make the magazine possible; and—not least—not to forget your subscription. Early payment helps us greatly. Thank you.

THANKS.

Those responsible for the production of **Open Windows, 1930**, wish to thank all those who have helped during the year. With the necessary exception of printing and postal expenses all work in connection with the magazine has been given voluntarily. Especially do we thank all contributors, those who have wrapped and dispatched each month, canvassers, and District and College Agents.

Appreciation is also due to our printers for their courtesy, resource and despatch.

Thank you all.

A PRAYER

for a share in God's Conflict for Humanity.
Master,
We thank thee with a great gratitude
That thou dost never desert, in his shame and
sordid distress,
Even the feeblest and foulest of all thy creatures;
But dost fight to the end thine eternal conflict
In the soul of every man in all thy world.
Give us grace to-day to share with thee
In this thine agony of conflict for humanity.
Win thou thy victory
In these our hearts that need thy help so sorely,
By humility and simple friendship
Make us thy loyal soldiers, bearing timely aid
To those who are worsted and beaten down in
the fight.

"From Prayers written for use in an Indian
College."

When it pleases God to use suffering (rather than action) to carry on the work, I believe that we ought not to be too sorry for ourselves, for we may then be sure that the work will be well done and that it will not be mingled with all that wretched egotism and pride which sometimes spoil our external activity. I know by experience that certain graces were obtained for others during the hour of trial, graces which we could not gain before with all our efforts. Thus I have come to this conclusion, that, suffering is a higher form of action, the highest expression of the Communion of Saints, and that in suffering one is sure of being freed from self-deception, sure also of being useful to others, and to the great causes one so longs to serve.—Elizabeth Leseur.

Mr. Lansbury, in the Commons: "I scorn the idea that God required protection such as the Blasphemy Laws were said to afford Him."

THE GREAT SOCIETY.

NOTES ON INTERNATIONAL AFFAIRS.

THE END OF THE GREAT WAR.

On June 30th the last French and Belgian troops of the Allied armies which have occupied the German Rhineland for the past twelve years, departed from German territory. The evacuation, together with the recent settlement of the reparations problem, really marks the end of the war for the German people, and removes from their sight one of the bitterest reminders of the Versailles peace. There is little doubt that the evacuation should have taken place at least five years ago. The presence of foreign armies of occupation in Germany has been an unnecessary insult and cruelty ever since Germany accepted the Dawes Plan in 1924 giving effective guarantees of her good faith in the reparations settlement. It is some satisfaction to reflect that the present evacuation is partly due, as the "Manchester Guardian Weekly" has pointed out, to the force of English public opinion and to the efforts of Mr. Snowden and Mr. Henderson at the Hague. But more than anything, it is due to the extraordinary good temper and patience of the German people.

The only step now needed to restore German sovereignty over all German territory is the restoration of the Saar basin administered under the League of Nations and the re-purchase by Germany of the Saar coal mines now worked by France. This was to be determined by a plebiscite in 1935, but as no one doubts that the Saar people wish to be reunited with Germany, a good deal of editorial opinion is urging that the whole business might well be settled now instead of waiting until 1935, the date scheduled in the treaty.

The following paragraph from "The Economist" (July 5, 1930) on the Rhineland question is well worth quoting: "If good is in store for us, the portentous children now alive may live on into an age when soldiers will have become marionettes and when states will have surrendered their sovereign prerogative of taking life by violence in order to devote themselves to cultivating the useful activities of county councils; and in that age the military occupation of the territory of one civilised people by the troops of another will seem a barbarity almost as inconceivable as the supreme atrocity of war itself. In fact our children may look back upon this date with the same stupefaction that we feel when we contemplate the date of the last witch-burning or the last infliction of capital punishment for petty theft."

THE ANGLO-IRAQ TREATY.

June 30th also brought news of another echo of Versailles. On that date Britain concluded a treaty with Iraq (Mesopotamia) which has been administered by Britain under a League of Nations mandate. The new treaty recognises the independence of Iraq and will come into full effect when Iraq is admitted as a State member of the League, probably in 1932. After that, arrangements will be made for the removal of British military forces. The air bases which are an important link on the Indian air route will in future be leased from the Iraq government and guarded by Iraq troops at the expense of the British government. Iraq is thus the first of the "A" class mandates to gain the ultimate autonomy which is provided for them in the Peace Treaties.

THE NAVAL TREATY.

The first ratification of the London Naval Treaty was announced by the United States Government on July 21st. The treaty met with criticism in the House but was ratified by a large majority and emerged unadorned by the reservations which the Senate is inclined to attach to its international agreements. In London the House of Commons unanimously ratified the Treaty on July 23rd. The delay over ratification in Japan has been largely due to the hostility of the Naval and War Councils which, under the Japanese constitution and by tradition, have a special influence with the Emperor, and with the whole government. The treaty, however, has now been submitted to the Privy Council which is the highest and final advisory body in the State. Opposition from some sections of that body is to be expected, but it is fairly certain that Japan will have ratified the treaty before these words are printed.

INDIA AND THE SIMON REPORT.

The publication of the Simon report has done nothing to ease the Indian situation. Its reception in India was even worse than had been anticipated, even the moderate groups joining the extreme nationalists in an outburst of denunciation. Probably the only hopeful feature of the situation is the favourable reception which was given to the Viceroy when he stated that the forthcoming round-table conference in October will not be bound strictly to the recommendations of the Simon Report. Meanwhile the boycott in India has been intensified. The economic effects of this are shown plainly in recent figures which register a decrease in imports of British cloth amounting to over 50 million yards, or 23 per cent. since April, 1929.

Probably the most tragic feature of the Indian impasse is the fact that British policy and sympathies have changed so decidedly in favour of India, while the Indian nationalist movement appears to be blind to the fact. "Except for a tiny minority no one in this country (England) wants to hold India as a subject nation. The time for that kind of thing is over. Our Imperial appetite is sated quite. Not one Englishman in a hundred cares any longer whether India is coloured red on the map, but all Englishmen care enormously that India should enjoy a government which so expresses her people's instinct for orderliness, so gives form to their innate desire to leave barbarism farther and farther behind as to enable them to develop their maximum potentialities as a race For some time Indians have been shouting out their desire to be free, and we have all come to agree with them. Now they must begin to ask themselves how they are to be free and what freedom means—a much more complex business. If Indian nationalists cannot do this, if they refuse to put aside their rusty armour and their out-of-date weapons, then their cause for the moment is a hopeless one. The old nationalism is as bad as the old imperialism—indeed one is the result of the other. It is possible to leave both behind. And the world is weary of both."—(Manchester Guardian Weekly—July 4th, 1930).

—W. L. HOLLAND.

Honolulu, Hawaii, July 30th, 1930.

WHAT IS CHRISTIANITY?

VI.

THE COMMUNION OF SAINTS.

" the universal fellowship of the loyal . . . "

Every time we recite the Apostles' Creed, we profess our belief in the Communion of Saints. It is therefore definitely one of the Articles of our Belief. Yet it would not be too much to say that it is one of the most neglected of those articles and that a large percentage of those who publicly profess their belief in it over and over again, have very little idea of what it implies. Considering that it embodies one of the most important truths of the Christian faith, it is worth while to spend some time in examining it, as the editor of "Open Windows" has asked me to do in these columns.

We start with the simple statement that "Saint" does not refer only to those Christians who have been given the official title of Saint, from St. Peter and St. Mary the Virgin down to St. John and St. Therese of Limieux. The word "saint" simply means a holy or sanctified person, e.g., as used by St. Paul when he writes to the "saints" that are at Ephesus and Philippi. Every Christian, as a member of the Body of Christ, is a person sanctified, set apart for a special purpose, the manifestation of the Spirit of the Risen and Glorified Jesus.

The word "communion" means fellowship, and the term "communion of saints" means therefore that there is a real fellowship existing among those called to be saints. This fellowship is twofold; it is a fellowship with God Who calls them to be His fellow-workers, and secondly, it is a fellowship in prayer, in sacrament, in grace and all other good gifts of God with all other saints on earth and

NOT ONLY ON EARTH.

Here we reach an aspect of the truth conveyed in this short article of our Belief which is most important and particularly so at this present day. It is nobly expressed in those well-known lines of Wesley: —

Let saints on earth in concert sing
With those whose work is done,
For all the servants of our King
In heaven and earth are one.

One army of the Living God,
To His command we bow;
Part of the host have crossed the flood
And part are crossing now.

In other words, the Communion of Saints is **not interrupted by death**. This is of the very essence of the Christian message. The popular idea that when a man is dead and buried that's the end of him, is utterly wrong and un-Christian. The reason for such an idea is that many of us commonly suppose that the body has soul or spirit in it during life and that at death it has not. We should be nearer the truth if we viewed the matter the other way round and considered that the soul or spirit has a body of a particular kind in this life and that at death it uses that particular kind of

body no more. The soul, that is, is not in the body but the body for a time is in the soul. Scientific research is more and more breaking down the barrier that was erected, especially in the middle of last century, between that which was called material and that to be considered spiritual. More and more we are coming to see that no such rigid distinction can be maintained. That which we commonly suppose to be solid, inert matter is full of energy, life and motion. For a time, short or long, as it may be, the human soul uses a body of a particular structure, which St. Paul terms the "Natural" body. But not always is this type of body to be used. There comes a time when that is no longer suitable, and there remains for another state that body which the Apostle terms the "spiritual" body. By this term is meant a body fit for an immortal spirit in a higher stage of development, as the caterpillar passes into the chrysalis and from the chrysalis there emerges the butterfly. If this then is anything like the truth, as we believe it to be, then we can no longer believe in any rigid barrier being erected at death. For example, it becomes impossible for us to believe that the martyr St. Stephen continued to pray and ask forgiveness for his murderers until some stone smashed his skull, after which he could pray no more.

It is instructive to dwell on the Pauline idea expressed in his figure of speech that Christ is the first fruits of them that sleep." It implies that He is the specimen of the destiny of humanity, the example of the glorious future before us. For instance, He is recognizable. Individuality then is indestructible. Death is not final, nor is immortality a mere Nirvana or absorption into an impersonal life force. Further, life is continuous. Many readers no doubt are familiar with that wonderful boat trip through the glow-worn cave at Waitomo, and will remember how from the darkness of the cave the boat is borne on the current of the stream out into the daylight. So is life hereafter a continuation of what has gone before. If not, then life is vain and our faith is vain; that is, meaningless, purposeless and futile.

The Christian doctrine is on a sound rational and no way irrational basis. The Apostles worshipped Jesus as "alive as evermore," and did not merely venerate his memory. They realised their communion with Him, with one another and with all "saints." They were conscious of the fact that they were "compassed about with a great band of witnesses" and that their efforts in Christian warfare against evil and for that manifestation of the will of God, Who is Love, were being made as it were in an amphitheatre, with innumerable spiritual spectators. We in our generation and circumstances are in a similar position by the dwelling in us of the same Spirit, in Whom we are all united to all spiritual existences. This union we

(Continued on page 21.)

"BUILDING JERUSALEM."

VI.

THE CHRISTIAN REVOLUTION.

In any group of thoughtful people there is now much general talk of the need for thorough-going changes in the organisation of Society. In any group of Christian people there is much general talk of the need for the individuals composing Society to undergo "a change of heart." In this review in "Reconciliation," George M. L. Davies makes such general discussion particular. The Denmark of a century ago presents an interesting parallel to the New Zealand of to-day. Their method of transformation cannot be (in details at least) our method. But where are our Grudtvigs?

We have had revolutions enough in the last ten years—in Russia, Italy, Spain, Greece, Germany, Austria, Finland, Hungary, the Baltic States, Turkey. But the trouble seems to be that they have merely brought men round to the place they were at before—Siberia and the Secret Police in Russia, castor oil and corruption in South Tyrol, from those who have claimed to be the successors of Mazzini. Like most military exercises they have ended in "As you were." Beholding these things, the young lions of revolution in the offices of The Daily Herald or The Morning Post roar less alarmingly, unless they be very young and bound to make their roar heard for publicity. Revolution has, in fact, meant much roar and little wool. Our ecclesiastical politics, too, even after the splendid programme and promise of the Lambeth Conference and endless Reconstruction Commissions, are still concerned in controversy over a rubric more or less, the consolidation of some central fund, or the orthodoxy of some rare Christian like Dick Sheppard who has dared to carry into the ministry something of the intrepidity he learnt as a soldier. In high politics and in the Church alike there seems to be "little doing" so far as a radical change of outlook, of method, of life is concerned.

THE BANKRUPTCY OF REVOLUTION.

Our victories and revolutions have achieved so little to bring the Kingdom of Heaven to earth or to "lift the needy from the dunghill" that men are becoming despairing or desperate. In the South Wales mining valleys where I live, men are turning either to Communism or to Second Adventism. Both pin their hopes on a collapse of "the present system," and on the advent of ten legions of angels to destroy the ungodly or of ten millions of voters to overthrow the Capitalist. Meanwhile there is little use in doing anything to rectify wrongs or to right relationships or to effect a "patched-up race"; the "system" must first be ended. Christabel Pankhurst—once Communist, now Adventist—would probably be at one with George Lansbury, A. J. Cook and the Rev. F. B. Meyer in believing that a break-down or a "bust-up" is indispensable. After that—the Kingdom.

The alternative to apocalyptic revolution is described in a homely little volume published by the Oxford University Press, 'The Folk High Schools of Denmark and the Development of a Farming Community,' by Begtrud, Lund and Peter Manniche. The extent of the revolution effected is indicated by Sir Michael Sadler in his introduction:

"In the early years of the nineteenth century the Danish peasant was still unprogressive, sullen, and suspicious; averse from experiment; incapable of associated enterprise. To-day he

is forward-looking, scientifically minded, resourceful, co-operative. To what causes is due the remarkable change in the tone and temper of a large rural population?"

Their Navy destroyed by Britain in 1801, their army defeated by Germany in 1864, these events marked the end of Denmark as a European Power. The ten years following 1814 were the most poverty-stricken in the history of Denmark. "Almost everyone sat idle and impotent, cowed by anxious care for the necessities of life and lacking courage to start upon new enterprises."

A NEW RELIGIOUS MOVEMENT.

In 1824 began a religious movement led by laymen-farmers, artisans and cottagers, who in spite of persecution by the clergy continued to hold private meetings. And in his sympathy with these persecuted peasants Grudtvig, poet, prophet, historian, resigned his office as a clergyman and gave his whole thought to the enlightenment of his people. Three visits to England left him critical of our Parliamentary Government but deeply impressed by the practical civil, religious and personal liberty enjoyed, and by the wholesome British habit of looking at real life as the final test rather than at intellectual theory and preconceived ideas.

This experience helped him to his distinctive mission. "It is my highest wish that soon there may be opened a Danish High School accessible to young people all over the land where they may become better acquainted with human nature and human life in general and with themselves in particular and where they will receive guidance in all civic duties and relationships, getting to know their country's real needs."

How this simple and homely means of revolution (owing little to the State but everything to peasants and voluntary workers) has produced one of the most cultured, efficient, contented peasantries in Europe with a high general level of comfort is described at length in this most valuable little book. When men at last realise that Revolution which changes men's hearts and minds and lives is not to be achieved merely by shooting straight, or by voting straight once in three years, they will turn to Denmark for the example of a Co-operative Commonwealth where over 90 per cent of the peasants are Capalist owners united in the most perfect achievement of voluntary Socialism that modern democracy can show.

The Folk High School of Denmark, and the Development of a Farming Community. By B., L. and Peter Manniche. (Oxford University Press, 6s., S.C.M. edition, 3s. 6d.)

How the Revolution Moves.

I. GETTING TOGETHER.

At the south end of Liverpool, where the water-side workers live near the docks, at the same coffee house where they have met for over two years, sometimes in the "parlour," sometimes in the larger room where the "bar" has been used as a pulpit on more than one occasion, a group of dockers and industrial workers meets twice a week for lectures and discussions.

Some of us—University People—got the group going two years ago. Some of us live in the district to be in closer touch with people, their outlook and their problems.

From week to week we see more or less the same, and sometimes new faces. One could write a book about our Park Street group; and the range of the lectures and discussions, biology, philosophy, economics, history, literature, art; peace and war, international affairs, social problems. A visitor would probably be struck most by the diversified outlook of those attending, on the problems of life. There is no mistaking the individual earnestness and keenness. Yet we have useful, well-conducted discussions, where Communists, individualists, orthodox Christians, agnostics, and others are grouped together for new knowledge. One of our Communist friends recently asked how such a mixed group kept so well together and for so long. The answer is simple. There is an ever-present fellowship, which is always to the fore. And fellowship "holds."

A new group, at the north end of Liverpool—dockers, industrial workers and others, numbering twenty to thirty—has met weekly to study social problems and remedies. Lecturers at this group are sociologists and economists, and subjects discussed have so far ranged through: The nature of Social problems, the Gold Standard, Unemployment, Distribution, Property, Slavery, Workmen's Compensation, Social Insurance, Liverpool Industrial Problems, etc. On one evening, Donald Grant spoke to the group on Russia; and on another, to some a memorable occasion full of practical importance, Gilbert Porteous spoke on the beauty that is everywhere in common life (even in a slum neighbourhood). It is very encouraging to note the interest that a group like this rouses, and to see how the outlook of those who come gradually widens.

STUDENTS AND WATERSIDERS.

Representatives from each group attended a four days' conference held at the beginning of the university term. The conference was arranged by the Student Christian Movement, and took place at the School of Social Science. On both sides the interchange of ideas and the fellowship of the conference were helpful. The workers gave a contribution out of a practical experience of industrial life. Such a sharing of outlook and opportunity of meeting socially and freely is of great value in the cause of understanding and reconciliation.

In both of our ordinary groups there is a serious spirit of inquiry. It is the Real Thing that is

sought and wanted. The other day a young man said: "I have no inner life. What is it? I make motors; I know one is better than another. But what is 'spiritual'?" Another says: "What is Freedom? Can I be a wage-slave and yet be free? Can any man ever take away my real freedom?" The groups are made up of men (chiefly) coming from differing motives, of widely different personality, some very complex and "almost persuaded," all in earnest, some intellectually curious, some positively desirous of building up a new society through a new spirit. It is slow—this work of education. Yet how encouraging! Knowledge is not enough; education is not enough. It is profoundly necessary to meet difficulties and to have the issues clearer. But how to get the essential spirit; how to make groups like these centres of real life; this is the all-important thing.—Enid Edkin.

II. THE MINISTER.

A tradesman and a minister in a mining town. A grievance! The tradesman leaves the church.—and others with him. He joins another church, but the others cease to take an active interest in religion.

Two years later. In the church of which he is now a member, the tradesman hears a sermon on Forgiveness as "the restoration of a broken fellowship." He goes away troubled.

A week later. He rejoins his old church—and the others also go back. They are reconciled to the Minister.

* * *

A Secretary of a Friendly Society bears the message of reconciliation. Next day he discovers that a poor widow has been receiving sick relief on false pretences. Instead of putting the matter in the hands of the police he gives her time to repay the money. The money is paid.

* * *

A Court of Law! Two unemployed as prisoners, caught by the police in the act of stealing coal from a small "level." The owner of the level asks that the case be not pressed. The men are "bound over." To the Preacher he said: "I should not have acted in that way if you had not come here with your message." Prior to this incident thefts had been frequent; there have been none since.

* * *

The same employer! He had always been at cross purposes with his manager. A few days after the previous incident his manager lost his temper and was rude to him. The employer, instead of meeting temper with temper as on previous occasions, replied in conciliatory words. An hour later his manager asked to see him, and apologised. Their relations have been cordial ever since.

* * *

A Labour meeting. The Preacher is pleading for personal loyalty to ideals and emphasising the need of bringing habit into line with the social ideals for which Labour stands. One man went home: to his wife he said, "For my children's sake I've finished with drink." Others left the drinking clubs never to return.

Another Labour meeting! The Preacher speaks on the Communist and the Christian attitude to Force. As a result an attempt to establish a Communist branch in that place is abandoned. Said one of the Communists: "As long as that chap is here it is useless."

* * *

An Industrial Mission! Communists and Church people meet for four nights. At first an atmosphere of antagonism: on the last night an atmosphere of fellowship.

Said a Church-goer. "These Communists are not such bad chaps after all."

Said a Communist to those who were conducting the mission: "If there were more missions like this our position would be different."

III. PRISONS.

In practically all "civilised" countries a prison is a place for vindictive punishment, a place in which the ancient law of "an eye for an eye and a tooth for a tooth" is practised. Civilised prisons fulfil their purpose of punishment; incidentally they make ordinary people who may be kept there for a time, bad; and they make bad people worse. Civilised prisons and warders do not aim at improving or reforming prisoners.

House of Correction.—In Soviet Russia the idea and aim in prison are quite different. The name for "prison" is "house of correction." The inmate is treated as one who needs help, treatment, reform. Prisoners (that is the civilised word for them) do not wear prison uniform. There is much freedom; from the House of Correction men get "home to the harvest." While they are inmates they earn adequate wages.

The Drunkard.—The habitual drunkard in Moscow, after a heavy bout of drinking, used to wake up in the gutter with a "thick head," muddy clothes and empty pockets. But all that is changed now. Instead of the gutter, he finds himself in a nice white bed, and is attended by nurses and doctors. After he has struggled back to consciousness and finds that it is not a dream, he is told that he is in Moscow's new Anti-Alcohol Dispensary. When he has recovered from the shock, he is given a lecture on the dangers of drink and told to keep sober. To help him are charts on the walls calculated to frighten even the most hardened toper into teetotalism. It is Moscow's latest idea—that a drunkard is a "patient" and not a "felon." At present the Dispensary is working to capacity every day, but if the experiment proves successful, new dispensaries are to be opened.

—Donald Grant.

For life is not like idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And bathed in hissing baths of tears,
And battered with the shocks of doom,
To make and use.

—TENNYSON.

A TIME OF QUIET.

What is this life if full of care
We have no time to stand and stare?

—W. H. DAVIES.

WHAT IS THIS LIFE?

What is man . . . ? Thou hast made him little
lower than Divinity?

—THE PSALMIST.

Man with his soul so noble: man half god and
half brute

He is a king on earth: he rules for a term of years.
And the conqueror's prize is dust and lost
endeavour:

But the beaten man becomes a story for ever.

—MASEFIELD.

I (God) have said:—"Ye are Gods and all of
you children of the Most High—though ye die
like men and fall like one of the princes."

—THE PSALMIST.

Now are we the sons of God, and it doth not
yet appear what we shall be.

—PAUL.

(Act) that ye may be the children of your
Father, who sends His rain upon the just and the
unjust. You must be perfect, as your Heavenly
Father is perfect.

—JESUS.

Man with his burning soul
Has but an hour of breath
To build a ship of truth
In which his soul may sail

—MASEFIELD.

This is life—that ye may know the Father

—JOHN.

Who so seeks his life, shall lose it: But who so
loses his life for my sake and the Good News'
shall find it.

—JESUS.

Not for us are content, and quiet, and peace of
mind,

For we go seeking a city that we shall never find.

We seek the City of God, and the haunt where
beauty dwells,

And we find the noisy mart and the sound of
burial bells.

Never the golden city, where radiant people
meet,

But the dolorous town where mourners are going
about the street.

Friends and loves have we none, nor wealth nor
blest abode.

But the hope of the City of God at the other
end of the road.

—MASEFIELD.

. . . Rejoice that man is hurled,

From change to change unceasingly; his soul's
wings never furled.

—BROWNING.

CAMPFIRES.

VI.

ART, RELIGION AND LIFE.

(Continued.)

Beauty and Goodness.

We have so far been thinking of the three ultimate values in life; let us now look for a little at those great human activities of mind and spirit by which men are reaching out towards them, endeavouring to interpret them, reaching to them.

The first of these activities is concerned with the physical properties of things, with the careful observation of phenomena and statements of the facts observed, the correlation of those facts and the enunciation of general laws. The other activity is concerned with the **quality** of things and covers the whole of the remaining field. In this field of course comes Art, which is concerned with Beauty—which is a quality of **Appearances**—or with aesthetic qualities. Now, aesthetic qualities are woven throughout the whole range of man's consciousness. The aesthetic sense is aroused even in the realm of consciousness ministered to by our senses of touch and taste, very much so by our sense of smell, but most markedly by our senses of sight and hearing. But even here we have not exhausted the regions where we are made aware of this all-pervading essence. When we speak of **beauty** of character we do not simply mean **goodness**, we mean that there is a quality in the goodness that is also beautiful and so men of spiritual perception have felt in their consciousness an overwhelming conviction of feeling that the ultimate reality is Beauty itself, that "God is the God of the Beautiful, religion the love of the Beautiful" and that men can only approach and comprehend ultimate reality in the "beauty of holiness."

But although this phrase "beauty of holiness" is often quoted, the emphasis is usually on the **holiness** and the beauty is, as it were, tacked on, and men fail in holiness because its beauty has not captivated their souls, it has been but a word to them, and holiness divorced from beauty becomes a thing of forms, of postures, of correct behaviour and wearisome watching over one's deeds and words.

Jesus The Artist.

There are few things more striking in the Gospel narratives than the story and vivid contrast between the religion of Jesus and that of the formalists. Jesus' method is fundamentally that of the Artist. His parables are superb works of art. Jesus gathers his material from the incidents of life about him and embodies them in concrete instances calling forth an awakening of the understanding and imagination in those who were not blinded by prejudice, scared by cynicism, or too sophisticated, knowing a thing or two; in other words those who had retained in any degree the characteristics of the child. From first to last this was his method. It is said that he knew what was in man and knowing the needs of his nature he presented truth to him in pictures. This was not simply a concession to unintellectual

"Men's souls are crying out for beauty."

people, but was in line with a fundamental fact of life, namely, that in the realm of the **quality** of things, whether it be **moral** or **aesthetic** quality, truth can neither be proved or demonstrated, no, nor defined (except by approximations). Can you imagine Jesus sitting down and teaching children the shorter catechism.

In Jesus we see the artist and the moral teacher in perfect association, yes, and in that careful observation of nature which is apparent in His teaching we see too the approach of the scientist to phenomena.

In a book by Leopold Edelitz on the nature and function of Art, he quotes from Lamartine words which describe the influence on civilization of the writings of Homer. He says, after summing up the moral significance of the various episodes:—"In short, the interpretation of the language of nature, always pervaded by a moral significance revealed in each of its phenomena in earth, sea, and sky: as it were a cipher of correspondence between God and man, given so completely and so exactly in the verses of Homer, that the unseen and the natural world reflected each in the other like stars in a lake seem to be but a single thought and to speak with but one harmonious tongue to the gifted intelligence of the sightless poet."

Apply those words to Jesus and we see at once his kinship with the poets.

Grace.

But, it may be said, it is true that Jesus taught in parables but He also said: "To you it is given to know the mysteries of the kingdom of God, but to them that are without all things are done in parables." This carries us forward another stage in our thought. There is an ultimate and final quality of beauty and of goodness which can be perceived only through some spiritual perception which Art cannot reach. This quality is often referred to as Grace. In the minds and experience of Christian men and women it is associated, or rather identified, with the person of Jesus Himself. Paul says "The Grace of our Lord Jesus Christ." We use the word "grace" not only to describe this divine essence but also in reference to a certain spiritual quality in man and also to describe certain physical manifestations, grace of movement as in a dancer or in the supple and rhythmic movement of a beautiful animal.

There is a poem of W. B. Yeats that begins

"As a white candle in a holy place
"So is the beauty of an aged face."

"Grace," yes, when we use the word we have always in our minds the idea of beauty.

This divine grace so wonderfully and mysteriously combines a quality of beauty and goodness that the perception of it awakens the spirit both to a sense of sin and to a new realisation of the beauty and significance of nature.

This is described in John Masefield's "Everlasting Mercy."

O glory of the lighted mind
How dead I'd been, how dumb, how blind.
The station brook, to my new eyes,
Was babbling out of Paradise;
The waters rushing from the rain
Were singing Christ has risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt.
The narrow station-wall's brick ledge,
The wild hop withering in the hedge,
The lights in huntsman's upper storey
Were parts of an eternal glory,
Were God's eternal garden flowers.
I stood in bliss at this for hours.

"It's dawn," I said, "and chimney's smoking,
And all the blessed fields are soaking.
It's dawn, and there's an engine shunting;
And hounds, for huntsman's going hunting.
It's dawn, and I must wander north
Along the road Christ leads me forth."

Religion and Poetic Expression.

It seems to me a significant fact that men who are not poets, under stress of profound spiritual emotion express themselves in language which is in its very essence poetry. It is as though the ideas which they utter have about them an aesthetic quality which unconsciously clothes them in beautiful form. As an example of this we can instance those incomparable lines of Paul in his first letter to the Corinthian Church, beginning "If I speak with the tongues of men and of angels but have not love I am become sounding brass or a clanging symbol." Paul was neither an artist or a poet, his words came hot from his pen, and it is questionable whether the form of his writings troubled him much, and yet even when translated into another language their beauty is not lost.

Of course it may be contended that ugly faces of life are sometimes the inspiration of poetry and that the quality of beauty is evident even in the portrait of such ideas as the moral sense condemns. This has led some to infer that Art is entirely disassociated from morality. Take for example the play of Sean O'Casey "Juno and the Paycock," which deals with the troublous days in the South of Ireland before the Treaty, giving a vivid glimpse of a sordid drama. Almost every character presented seems despicable and mean, but there is one, a woman, who amidst it all exhibits nothing more than those natural human qualities which in another setting would have passed unheeded, and their true value as a redeeming factor in life is made plain. Whether or no the author meant this I do not know, but it seems to me that the very repulsive ugliness of so much of the subject matter of a play like this only takes poetic shape when it is ignited and set aglow by a kind of fusion in the mind of the poet, which would not have taken place except the poet's soul were crying out in protest against it all.

Art here, then, we see is not concerned with explanations. "Its aim is to make manifest an inner quality of life in some special phase by embodying it in a concrete instance. Art is the apt externalisation of an inward spirit. Art is life becoming conscious of its own inner quality." (Streeter)

The Thirst for Beauty.

Life is something which we know from within and as a last recourse can **only** know from within. As children we are in the first place entirely self-centred; our real world is to us confined to our own experiences, but gradually by the very language we use, by our social institutions, by the impact of other lives upon our own we are led into a wider experience.

But it is a fact of our nature that we can only grow into this wider experience step by step as our lives make contacts with the life of the world around us and even so our growth will be stunted and cease altogether if we are not led to reflect on the significance of the various manifestations of life as we meet them. It is here that Art comes in. The artist, the poet, by isolating instances of this complex life in which we move, externalizes for us this inner significance of things, and does so in terms of beauty, and in the unspoiled heart of man the response is immediate, and to the mind that has learned to reflect Art becomes the great source of enrichment to personal experience. Emerson says that all the highest works of Art are universally intelligible; that they restore to us the simplest states of mind; and are religious.

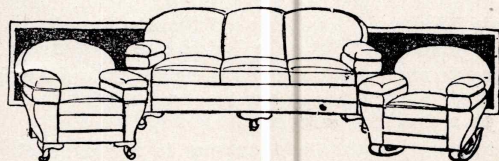
In both Art and Religion, then, when they are of the noblest and purest we find beauty ministering to the souls of men. Art to-day is ineffective because it is not realising its divine ministry. The Church is ineffective because she has to so great an extent forgotten beauty.

Men's souls are crying out for beauty, and the many ills and sores of our body politic are but the reflection of this denial of her, and healing will only come when we have learned her necessity and her worth.

A. M. CHISHOLM.

Alexander Martin

FURNITURE
DESIGNER
AND
MANUFACTURER



FACTORY:

15 EGMONT STREET,
WELLINGTON.

Te'ephone 22-208

VITAL ISSUES.

VIII.

RELIGION IN EDUCATION.

—A Symposium.

I.

Religion in the Primary School.

"A system of education that professes a character aim must make religion central," writes Mr. Blamires. The Chief Inspector has recently been insisting that Character Training be a unifying principle in primary school work. Just how much religious training comes into our "Secular System of Education?"

This depends altogether on the personal attitude of the class teacher. Some teachers with the idea of being fair to the secular nature of instruction given, avoid not only discussion of religious questions but also try to steer clear of all reference to the circumstances surrounding the rise of Christianity. It is rare to hear of a teacher adopting a scoffing attitude towards religion. If there are teachers who do not respect their little charges as personalities, they might be described as non-religious.

When knowledge as set out by the teacher does not relate itself happily to the teaching of home and Sunday School, there is an awkward division of loyalties for the young mind. As a rule what the teacher says, "Goes." A teacher who, out of respect for himself and the child, aims at serving truth at every turn, has much opportunity in the way of religious instruction. (1) There is the influence of the teacher's reaction to things as they come; quietness counts a lot with children; order blended with freedom; ideas on cleanliness and health; the need to help one another. Not religious things these, but somehow leading one to God. (2) As Mr. Blamires has pointed out, one can't let Easter go by, nor Xmas come without some reference to the meaning of these days. A statement of belief in our spiritual nature is made naturally at the loss of a little class mate. (3) Much good music, available with the gramophone, is a definite influence. "I waited for the Lord," sung by a child's voice is heard in many of our Schools. The joyful Xmas music cannot be left out. (4) There is incidental moral teaching. The planned story is well used by many teachers.

Most of all in reading and poetry ideas of things beyond sense experience must be introduced. This month's "Journal" has Joyce Kilmer's fine little poem which ends, "But only God can make a tree."

There is much that can be done as things are, and quite a percentage of our teachers regard their work as a field for service.

As to what might be done one is not on such familiar ground. (1) Some form of opening exercises, including a suitable song and prayer, might well be used. Why the primary schools are not able to open as the secondary schools do is hard to fathom. Perhaps it is a reflection on the quality of the primary school teacher. (2) The "School Journal" could well include suitable passages from the Book that has had most influence on our litera-

ture and speech. (3) There seem many difficulties in putting Religious Instruction on the syllabus. Once a subject it would be shirked by some and disliked by others. But there might well be much more freedom of expression on the part of teachers on non-controversial points in general and in connection with Bible reading. Neither the present Governor-General nor his predecessor has hesitated to introduce a definitely religious tone into his talks to school children. We more lowly servants of the state might well follow this example.

—WALTER RUSHBROOK.

II.

Religion in the Infant Classes.

In the midst of present controversies raging round the question of religious education in New Zealand, one is almost led to believe that the State schools are iniquitous blots on the landscape.

It is true that there is no place in the curriculum for definite Christian teaching, and it is this fact that many Christians deplore. The position appears to them so unsatisfactory as to warrant a remedy such as Bible instruction or church schools.

It is not my purpose to evaluate these remedies, but rather to show that under present conditions there are tremendous opportunities for the spiritual developing of our children. Consider (1) the curriculum; (2) the children; (3) the teacher.

(1) One finds these subjects included in the syllabus—music, art, literature, moral instruction—all of which can have a religious value, and even science and dull number work are opportunities for cultivating honest thinking and acting. Besides indirect references there are direct references to spiritual truths, to God and to creation as an orderly and beautiful thing, so that it is impossible to ban the name of God from the school.

(2) The child himself will not allow this to occur. He is encouraged to express his thoughts and feelings, and a child, especially a young child from a Christian home, never hesitates to speak of God and the simple religious ideas he has, whenever occasion offers.

(3) The character and outlook of the teacher is the strongest force in the school. It can as easily spiritualise the whole syllabus, from music to arithmetic as it can make it lifeless and dull. A Christian teacher cannot keep his religion out of his work, he lives it and proves it in the classroom every day. The pupils catch it by daily contact. Many infant teachers introduce hymns and grace before meat into their routine. They tell Bible stories, as stories without moralising; and no story can fail to have some moral effect. They explain and celebrate such festivals as Easter, Christmas, Saints Days. If these things are against

the spirit of the law (and I do not think so) then many teachers are breaking it, and, what is more, their actions are winked at by the authorities.

The teacher is the key point, and unless he whole-heartedly takes up the task of making education religious no scheme for religious education can prosper. There are already throughout New Zealand leaders whose individual lives and influence are doing great things.

—JEAN K. ARCHIBALD.

III.

The Nelson System.

The Nelson System—what is it? It is an attempt to give religious instruction to the children of our State schools in an education system that is "free, secular, and compulsory." The Nelson system has no legal support. It is a measure dependent for its exercise upon the will and sympathy of the various Boards of Education. No Education Board forbids the practice of this system in the schools of its district. The majority of Boards encourage it by some such by-law as the following: Provided that where arrangements approved by the School Committee of the district are made for imparting religious instruction on one day of the week, the number of hours of secular instruction may be reduced from 5 to 4½ hours. "Approved arrangements" mean that ministers of religion after consultation with the headmaster of any school take charge and with the assistance of lay helpers where necessary, undertake to give religious instruction to the various classes. In the Otago Board this may be done in two half-hour lessons weekly; in Canterbury District, much greater facilities are permitted by the Board—one half-hour may be taken on five mornings of the week. Owing to the heavy pressure of the work of the State school curriculum, headmasters at present favour not more than two half-hours weekly, and the majority of voluntary teachers find it convenient to give but one half-hour lesson per week to the same class. Thus the possibilities of the Nelson system for imparting Christian teaching in our State schools await development and expansion. The State's connection with the system begins and ends with the loan of the school building at a suitable time and for the time specified. The attendance is purely voluntary. Under the Nelson system there is nothing to prevent the State school teachers from voluntarily joining the Bible Classes' teaching staff.

HOW ?

As far as the time-table of the school goes, these lessons are given outside school hours, when the school teacher is a free citizen, and while the State school system remains "free, secular, and compulsory." Obviously, the Nelson system leaves much to be desired by every earnest Christian teacher. The uniform distribution of time—one half-hour weekly—in every class from infant-room to Standard VI. is unsatisfactory. Unless effective expression work is done in the lower

classes, and songs and memory exercises are well taught, half-an-hour proves too long for the little listeners. In the upper Standards half-hour periods limit the amount of Biblical geography and history that is so necessary as background for good Scripture teaching. It tempts the teacher to ask that home work be done, and this may add to the burden the children are carrying, and be discouraged by parents and school teachers. In spite of disadvantages, used regularly and faithfully, the Nelson system can meet a grave need in the lives of many of our boys and girls.

In providing the occasion for even one half-hour lesson weekly, the State does much and leaves to the Church the remainder of the task. This resolves itself into the production of the teacher. The teacher in his or her turn takes to the State school both curriculum and equipment. For 33 years the Church in New Zealand has had this means of entering our State schools. It has never sought with undivided attention and earnest effort to make use of this opportunity, but bringing with it traditions from England and Scotland, it has fretted itself over the relationship between Church and State in the wide field of education. The Church has all the support of history for its contentions, for religion and education all down the centuries in every land have gone hand-in-hand. It was only in 1870 in England, 1872 in Scotland, that education became a function of the State, and national systems of education were formulated, reserving for religion a place within school time. The whole process is an example on a large scale of specialisation. The same is seen in the other partnerships of religion with medicine and science respectively. Religion has been the nursing mother of human thought until her unruly children, becoming adolescent, have thrown aside her authority and sought to explore life alone. So we find ourselves in New Zealand an advance-guard in this process of specialisation, as we have never known an education system that was not "free, secular, and compulsory." Have we overshoot the mark, and are we growing older and wiser as experience teaches us that life needs religion as well as education if it is to unfold in happy progression?

WHY ?

In a country that claims to be nominally Christian, the whole of education should be Christian. Does this mean that there need be no separate function for Church and State in the field of education, and no place for specialisation in teaching? I do not think so. To achieve its own aims the State keeps its hand on physical and mental education, knowing that they shade off into the moral and religious. The State recognises the place of these branches of education, but finding no common court of appeal for aid in such matters in Protestant Christianity, the State leaves to the Church the task of education in religion. If we hold that religion is caught (not taught) by a process of spiritual contagion, we will agree that the State is right in holding the Church to the task

(Continued on page 15.)

OPEN FORUM.

(Have you questions to ask, comments to make, suggestions to offer about "Open Windows"—or anything you feel you must tell people? Then write a letter for this column.—Ed. O.W.)

Meet Miss Headquarters.

Dear Student Movers,—

May the office introduce itself to you? There comes to these rooms a whisper that S.C.M. Headquarters, the Executive and their doings are unknown to the Movement. Perhaps that is true and it is a pity that it should be so. It seems that something must be done about it. Let us try!

As I sit here in the office chair which has been occupied in turn by Secretaries W. H. P. McKenzie, Donald Grant, and Eleanor Sewell, and now descends to me—poor chair—I look through into the second room of the Headquarters office. There are walls lined with books of all sorts and sizes, all waiting for an eager buyer to make a friend of them. In the Bookroom is also the typewriter, the hard-worked servant of the office. Just now it feels overworked for it has been doing reports for General Committee from morning till night. The typewriter could tell many tales of letters sent to the ends of the earth—to student friends in other lands, to Student Movements of other lands, and to many of our own members who have gone abroad for study and for service. It could tell, too, of letters sent to students in the far corners of New Zealand, of writings to Colleges, District Councils, Auxiliaries, Schools, and many others. It could also tell, if it would, of times when the Travelling Secretary has been in the office and has learnt to use it with measured step and slow.

Into the office come people to buy books, to study, to read, to yarn and to pass the time of day. Are we glad to see them? Yes, we are. If ever you come to Christchurch, come to the office—you might perchance arrive as the kettle is being put on for "a little something"—see A. A. Milne! But, give warning, for the kettle is not boiled every day. Our tea-party to-day consisted of the Chairman of the Movement, Gordon McKenzie, the Travelling Secretary, Ramsay Howie, and the Headquarters Secretary—as under! The Chairman is the Administrative officer of the Movement, guides the Executive in its duties, and does all that is left undone by other people. Do you notice just a faint odour of tobacco? Then, the Chairman must have been about. The Travelling Secretary you have all seen, surely. The sound of his coming is heard afar. He comes, dispensing sweet music and discoursing words of wisdom. Into the office comes Miss Walker, Vice-Chairman. All student movers have heard her name. She has guided the Movement from its infancy, served it loyally as no one else could, and is now an ever ready help in time of need.

Did you hear a sound as of someone in a hurry? It was the Treasurer, John Johnson. He has just come in to see what bills have to be paid, to see if there's any money to pay them with—ah! yes!—

a cheque from Wellington, John—, or else to lead an Auxiliary Circle or discuss some of the Movement's policies, the Budget, and the world at large. Stella Purchas is a very genius at hearing the match struck as the kettle goes on. Who is she? The Executive Secretary, minute writer, convenor of Literature Committee and general handy man. You would feel sorry for Stella if you knew how long-winded the Executive can be and how fully she manages to minute their weighty deliberations. The minutes go to some sixty people in the Movement. Do those sixty pass on the news that helps to keep Headquarters in touch with the Movement?

The Editor will be glaring at the length of this letter and it hasn't been able to say very much after all. Headquarters wants to keep in touch with the people of the Movement who are the Movement. Letters can help; you can help by using Headquarters. Introduce yourself to it by a letter or by a visit. Headquarters should not be just a name. I hope it is more than that to the Movement. But Headquarters is not the Movement. That is in the Colleges, in the Branches. It is there that the Movement must move and grow and be a power. The office and the staff want to help it to become so. Will you help us to help you? This S.C.M. of ours is a big thing, but it can be made a greater and a finer thing if ye get its spirit into our homes and work for it and serve it—not for what we get out of it, but because it is a means, our means, of helping to build the Kingdom among students who ought to be some day the world's leaders.

Yours very sincerely,

ALEXA STEWART.

769 Colombo St., Christchurch.

P.S.—Are we going to meet at Conference?

To Be or Not to Be—The Auxiliary.

Dear Sir,—

The question was raised by a correspondent in the last number of "Open Windows": Is there any justification for the continued existence of the Auxiliary Department of the S.C.M.? It is a question which should be faced. It has been in the minds of Auxiliary members since the Auxiliary Conference at Waikanae in May of last year, if not before. There the question was put in a rather different form: "Should the Auxiliary cease to be a mere Department of the S.C.M. and assert itself as an independent body, united to the parent Movement only by the bond of loyalty to common ideals?"

Suggestions for a similar departure were drawn up in the book of the "Fellowship and Order" of the Auxiliary Movement in England, and Mr. J. Johnson put before the Conference some very practical proposals on the same lines for us in New Zealand. The general verdict was that the Auxiliary in New Zealand was not yet quite strong enough to take so important a step. But minutes of the discussion were kept and sent round later to the various District Councils and Auxiliaries, and the Auckland Auxiliary devoted a week-end to the consideration of the subject. A resume of

its findings was published in the September number of *Open Windows*, 1929.

One cannot help wishing that Mr. Hercus had been among us during our discussion of the Auxiliary's justification for its existence. Certainly if its aims were limited to those suggested in his letter it had better not exist. To give personal or financial assistance to College branches of the Movement may have originally been a major purpose of the Auxiliary, but both it and the College branches have long ago outgrown such limitations of interdependence. If "the Empire" has now become a "Commonwealth of Nations" should the Auxiliary Branch of the Movement assume a more definitely independent and more truly descriptive title? The "Guild of Fellowship of the N.Z.S.C.M." was suggested, during the discussion, as a less misleading title.

"To keep up old S.C.M. friendships" and "fill each other with afternoon tea or supper"—certainly anyone who joins an Auxiliary group with such motives had better decamp at once. S.C.M. fellowship implies the fulfilment of much deeper and finer and more spiritual needs than that. But it is always possible to confuse the means with the end.

Mr. Hercus assumes that the Auxiliary sets out to attempt certain "labours" which should be done through the churches, which badly need more educated leaders. I can think of very few Auxiliary members known to me who do not devote a very large proportion of their time to strenuous work in connection with their churches, especially in Bible Class and Sunday School, and as clergy. In our discussion of the purposes of the Auxiliary it was agreed that they were "primarily to provide a spiritual background of fellowship for the clarifying and development of individual Christian thought, to be applied by members in their own particular spheres"—including that of their churches.

It is not suggested that the Auxiliary has by any means succeeded in fulfilling those purposes, any more than Christianity has succeeded in fulfilling the purposes of Christ; but what an opportunity it presents! Is it not a little early to suggest the abandonment of either? Can we not give both a fairer trial?

Surely it is what we give to a movement that creates its value to us, not what we expect to get from its other members merely by criticising their shortcomings. If we have a common purpose we will have the will and the power to pull together. If not we had much better quietly drop out and seek some other channel to help us in the fulfilment of our own purpose. What is one man's poison may be another man's meat. What to one is no more than afternoon tea or supper may bring to another a thought—an idea—a flash of spiritual understanding that may change the whole course of his life. Christ was said to be gluttonous and a wine-bibber; but His presence gave to others more than it received in meat and drink. After all there is such a thing as shallow dogmatism.

Personally I consider that no truly *student* body is fully realising its possibilities or achieving its purpose unless its members are all engaging in some definite study and have an opportunity of

pooling the results; that no truly *Christian* body is doing the same unless it is providing for its members an opportunity of directing their vital thoughts and activities along the lines of Christ's spiritual life and teaching; and that no *movement* has the right to the name unless its fellowship and opportunities are to go with its members through life, and not merely during a brief period when they are for the most part free from the obligation of earning a livelihood, and so less desperately in need of mental and spiritual strengthening and refreshment. At College we take these things as a matter of course. Afterwards we cry out for them and cannot get them. We cannot pass on to our churches what we have not yet had the opportunity to assimilate in our own lives. The Auxiliary may help us to make that opportunity and to use it. It will thus add to the value of our contribution as "mature members of the Christian Church," not detract from it.

Even the fellowship of afternoon-teas and suppers can and often does achieve something in this direction. We cannot reach our goal without taking many preliminary steps before it is in sight. Of course if we are content merely to go backwards and forwards all the time in this way just a few yards from the start the thing will prove as futile as Mr. Hercus suggests. But I believe that the Auxiliary *can* advance if it really wants to. And I do believe that the will to advance is there. Perhaps all that is needed is less vagueness in conception as to our aims, less diffidence in giving expression to them. We are all so mortally afraid of appearing self-assertive. We will wait until we are asked before volunteering opinions and suggestions or even thinking them out—or we feel personally aggrieved if such suggestions as we may offer are not immediately adopted. A fatal and a very selfish attitude really. Christ was not afraid of making Himself unpopular or being misunderstood. If He had been—what of Christianity?

Yours sincerely,

M. A. INNES.

Dear Sir,

In the first part of Mr. Hercus' letter he mentions a real danger in stating that we are inclined to think of Christianity primarily as a sort of sign-post to tell us what to do. We frequently emphasise the fact that "Christianity is a way of life," but we sometimes ignore much of what "life" means, and connect it only with a course of action.

It is, however, with Mr. Hercus' remarks about the place of the Auxiliary Movement that I am chiefly concerned. As a member of an Auxiliary group I am convinced that there is a very real justification for the continued existence of the Auxiliary. Two of my strongest reasons for this belief are: (1) That, as things are at present, there is little or no provision made in the churches for adult study groups, which form a large part of the Auxiliary's activities. This may change in the future, but till it does so, the Auxiliary groups will continue to have a real place. It is a very live need—that of thought and discussion on problems of life and conduct, and the atmosphere of

an S.C.M. group can be revived by Auxiliary members most successfully and helpfully.

(2) In the Auxiliary as in the Student section of the Movement, we can overstep denominational barriers, and feel our unity as Christians. Its interdenominationalism is one of the greatest benefits that the S.C.M. has brought to its members, and one that is very keenly appreciated by Auxiliary members. The churches are only too apt to keep themselves to themselves, and the Auxiliary, through study groups, combined Day of Prayer services, etc., is one of the threads which help to bind them together.

One other point—Mr. Hercus suggests that Auxiliary members are apt to refuse to "take the responsibilities of mature members of the Christian Church." This accusation can be levied, I fear with more truth, at the Student section of the S.C.M. It is of course useless to make sweeping assertions regarding the whole movement, but I should like to give an illustration from one Auxiliary group which I know fairly well. Out of a membership of 16, there are four Sunday School teachers, two Bible Class leaders, a Sunday School superintendent, and two or three others who are actively engaged in Bible Class or other organized religious work. I think that is a fair sample of an Auxiliary group; and I know that to these members their Auxiliary meetings come as a help and inspiration, giving them a vision of wider union than that of a single church or denomination.

Yours sincerely,
MARGARET G. WOOD.

Dynamics and Ethics in Christianity.

Dear Sir,—If I read Mr. Hercus correctly his main criticism is that some of us apparently regard Christianity as being in the main an ethical code when in reality it is far more. Of course, I agree, and I do not think there is a line I have written which could fairly be taken to suggest the reverse. Where religion is vital it is always based on spiritual experience—that mysterious, mystical, certain and satisfying emotional contact which men in their solitude have with the Spirit. There can, I believe, be no religion in any sense in which Mr. Hercus and I would agree in using that term without such a meeting of man and God. The article with which he so strongly disagrees is based on this as a fundamental. To me Jesus is unquestionably Saviour and Lord and God. Amidst all the varying interpretations of His Person the ejaculation of Thomas, "My Lord and my God!" seems to go closest to the mark. The emotional experience with God is clarified, made objective in that passion of love and loyalty which Jesus most certainly inspires in men. A relationship of this sort established with such a person carries with it as a natural corollary the intense desire to be like the object of our adoration and to do those things which we are persuaded are what He Himself, would do. In the case of Christianity we have the perfect expression of all the varying sides which go to make religion in its fulness. There is the

emotional experience, identified with a personage recognisable in History. When, with hearts aflame men rise up to follow Jesus Christ, there is no vagueness as to what is the nature of the life He would have them live. We have his very words, His uttered philosophy of life and stronger than all words, His actions recorded in historical narratives.

It is at this point, perhaps, that Mr. Hercus and I commence to diverge. Most certainly I do consider that Christianity is a full, complete and satisfactory philosophy of life. The love of Christ—I cheerfully drop the term "law" if that is the stumbling block—is assuredly the "infallible" solution to all social, political and personal problems. It is by no means "rhetorical nonsense," etc., to assert that "one particular political position is the only Christian one" any more than it is to assert that in the realm of personal morality chastity is an essential Christian virtue. My own endeavour to put forward solutions which seem to me to be Christian may be wrong, but that does not affect for a single moment the general principle that only in the teaching and example of Jesus will we find the solution of any problem that affects human life. Moreover, it is an obligation upon the universal Church and any or every part of it to work out into life the spirit which burns within it. The history of the Church—her immense charitable organisations, her heroic ventures in the saving of the lost, her missions, her schools, her hospitals, her victory over cruelty and wrong, the practical abolition of chattel slavery, her extraordinary cleansing of life—are a standing testimony to the recognition throughout the whole of her history of the necessity for the application of her spirit to the varied relations of life. I have no hesitation in reaffirming that although the life of the Church finds its source in the Life of the Spirit, that of necessity they must work itself out into social relationships. The Church is more than a Social Ethic, but any branch of the Church that fails to develop social ethics will be paralysed and blind.

There are Christian solutions and it is the business of Christians to work at problems until the solutions are discovered and then to apply them. My whole emphasis is upon the necessity of regarding Jesus as the Saviour of the World, and not merely as a local or particular or limited Saviour in the sense that a physician is a saviour from disease, but from nothing else. In so far as the whole Church to-day is showing signs of weakness the real cause lies in the fact that she has shirked the call of the Spirit to venture out into the wider fields that have opened before her; the surrender to the war spirit in 1914, the continued association and tolerance of crying evils, often even the clinging to comfortable old beliefs in Theology—have weakened her and deprived her temporarily of that leadership which she alone can give if the world is to be saved.

It is no use asking us to weigh the importance of the Incarnation and Atonement over against the social ethics of the Church. This is a mere begging of the question. As the followers of the Incarnate who has made and is making atonement we have to reach solutions with regard to the hunger, thirst and nakedness of our oppressed

and exploited neighbours. The solutions advocated by a Conservative and a Socialist Party cannot both be right. They may indeed both be wrong. It is the business of a Christian to find which is right or to advance other and better ways. If a Party is based on a philosophy that is the negation of Christ's life and teaching a Christian cannot with consistency belong to it. He must in every relationship of life, political as well as personal, follow the way of Christ.

Yours sincerely,

O. E. BURTON.

What Does "Christianity" Mean ?

Dear Mr. Editor,

May I throw—not a brick—but a question mark at the definition of Christianity contained in your foreward to the article "What Does Being Christians Involve Us In" in the August issue? You say "Christianity means belief in Christ" and "Belief in Christ means that we regard a certain historical personage as being 'the Christ' that is as being the revelation of God and of true manhood."

Does Christianity really mean belief in any particular view as to who or what Christ was? Did Christ Himself really attach so much importance to our opinion about His identity? Surely He was far above that! Surely by "belief in Him" He meant practical belief to the extent of trying to live His teaching.

True, belief in the orthodox opinion as to the identity of Christ has long been a fundamental tenet of orthodox Christianity. But then orthodoxy has always laid more stress on belief in its own dogmas than on the imitation of Christ's life. Perhaps that is why organized Christianity has often been—and is—so un-Christian.

Definitions are full of pitfalls. Dare I attempt one? Isn't "Christianity" the religion of those who believe in Christ's way of life as an ideal and try to live up to it? There is nothing about Christ's identity in the great definition of "true religion and undefiled."

I agree that being Christians means "having the same attitude to life He had and living accordingly." But it seems to me that your two definitions are incompatible.

—E.S.

THE NELSON SYSTEM.

(Continued from Page 11)

of imparting spiritual truth to its children, and that the Church is right in asking adequate time and facility for its task. There must be opportunity given the Church to win and to hold the confidence of fellow-teachers, parents, and children. This calls for no amateur effort in religious education, but for the trained man or woman who has caught a vision of New Zealand, not leaderless, as "Open Windows" says we are, but inspired and led forward by sound knowledge of the Scriptures, that record for us the highest spiritual experiences of our race.

—MARY SALMOND.

AMONG THE BOOKS.

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Published by the World's Student Christian Federation. 4/-. Twenty-five per cent reduction on any order of at least ten copies. The new hymns are also to be printed in a separate supplement, so that those who already possess a copy of the old edition can continue to use it. The price of these supplements is 10d.

Last October a small commission met in Geneva for two days, appointed by the World Federation to produce the new edition of our hymn-book. As one of the co-operators, I should like to bring this new work to the notice of all national associations and of all individual readers of the "Student World," for Christians in all countries are people who sing. Our little book contains some eighty Christian hymns; French psalms, Finnish folk-songs, Indian, Dutch, Japanese, Polish, Russian, Scotch melodies, German chorales, English hymns, Negro and South American songs. It is indeed a full-toned hymnal, in praise of God and in prayer to Christ. "How will the book influence our friends in East Asia," we asked; "what will our Negro brothers say to it; have we allowed sufficient space to the cause of many of the nations?" We have done what we could: the experience of our English friend in hymnology did its share, as also did the artistic taste of France, and the experience of Scandinavia and Germany in sacred music. Working arduously and joyfully, we have played through the music on the piano, sung a great deal among ourselves and carefully discussed the text. (Each hymn may be sung in three languages.) We have made use of many kinds of experiences, drawn from every conceivable country in every quarter of the globe. We have included much beautiful, fresh material, and we have taken great care not to alter anything unnecessarily. It has been one of our chief aims, to enrich the compilation still further, and to pay attention to the hymns of other nations. So the hymn-book contains fine melodies and impressive words, drawn from Christian churches all over the world. Thus the German musician will be astonished at the majestic English hymns, another will be astonished at something else. If anyone should take offence at some omission, this certainly did not occur intentionally. All of us, especially those nurtured in a rich musical culture, have made great efforts to discover the good in other nations, and have willingly sacrificed many of our favourite hymns. I desire the widest circulation for this little book, with the blessing of Him Whose name we have sung on so many unforgettable days. May these hymns also serve to bring us to the remembrance of many in foreign lands, and to extend and bless the bond of unity between all Christians. The little book is not only very suitable for congresses, but also for singing in the home or alone. It is a religious book of rare

strength and value. The musical setting satisfies the best taste, and the price has been kept as low as possible. What joy the little commission has had during the work of compilation! May something of this spirit of Christian joy enter the hearts of a great many students, and inspire them to the praise of our Lord.

—RENA DATTA.

A PARSON'S DILEMMAS.

T. W. Pym, Canon of Bristol,
Chaplain to H.M. the King.

A searching and unconventional treatment, full of practical counsel, of the demands, perplexities, and opportunities of the parson's job to-day." Not an untrue summary, but quite an inadequate description of a book which will prove of the very greatest interest and value, not only to the student of theology to-day, but to the man who has grown old in the service of the Church and who has perhaps therefore lost touch with the spirit of enquiry—almost of rebellion—as it may seem to some, with regard to the great issues of the spiritual life to-day. That the author in the brief space allowed for these lectures—six hours—has covered so much ground, awakened and stimulated so much thought, and has led the reader to face so many present day problems with a courageous spirit of triumphant faith and mastery will be, on reflection, the best reward for the reader. "Do it now," he seems to say as we resolve what to do under the urge of his masterly leading and thought-provoking statements. The author illustrates from his own experience—a very valuable one—the points of conviction at which he arrives. The chief value of the book is that it compels the reader to draw his own conclusion, make his own resolve, and does not present the one and only solution possible.

Laity as well as clergy who desire to face such questions as are raised by the spirit of Modern Secularism or to understand the new relationship in the moral outlook to-day between faith and conduct, as well as to formulate a true conscience as to such matters of all-absorbing importance as sex, war, conscience and custom within the Church will find the book invaluable. To quote the author:—"One of the remedies for this state of affairs (uncertainty and unsettlement of many vexed questions), is the steady, courageous teaching of the use of the intelligence, stimulated and directed by the habit of communion with God."

The chapters "On those outside," are full of fruitful suggestion, while that on preaching will save many a man from missing the point whether he occupy pulpit or pew. Many questions are raised which one who reads the book will be better able to answer.

What are people really thinking about religion and morals? How can the Church reach the outside world with her message? How far do methods of speech and organisation need revision? God knows. He will show you.

OLD STORIES.

(M. L. Christlieb—S.C.M., 4/-)

This is not a learned book, for, as is modestly explained in the preface, "the writer has no pretensions whatever to New Testament scholarship; anyone who has, could immediately confound her"; but the purpose of the book is thus explained; "The reader of the Gospels meets in their pages with many figures for a moment only. After the brief contact with Jesus they disappear again. Yet they lived before and after. It seems legitimate, from the slight hints we have, to exercise one's imagination upon their previous and subsequent history." Miss Christlieb may disclaim any acquaintance with N.T. Scholarship, but her sympathetic imagination is rarely at fault, and in this book she re-creates the lives of common folk who were contemporaries of Jesus, with enviable insight and understanding.

There is the story of David, the small son of Peter, so devoted to his grandmother, so sure that the Beloved Friend could heal her when she was ill, so overjoyed at her recovery that he spread the news among the villagers who brought all their ailing friends to Him at sunset on that memorable evening, and crowded round Him, "till the sun sank below the horizon and a chill was in the evening breeze; still the Master stood among the sick folk, healing, comforting." It was David's Uncle Andrew who discovered for himself how good the Master was at finding that which was lost. "He found my temper again," thought Andrew, "I had completely lost it." "The thing I am always losing He is always rediscovering and giving back to me," David's father, Simon, thought, glowing with gratitude—"my better self." The Lord Jesus looked at them with loving understanding. "That is what I have come for," He said, "to seek and to save that which is lost." More than once Miss Christlieb creates a setting like this for an over-familiar saying—a setting which shows the oft-heard words in a new and welcome light.

There are many other stories—of the leper in the ten who becomes no longer repulsive, but very human as we read of his wife and family—of the demoniac who, in meeting Jesus, "for the first time saw a human face with no signs of fear"—of the boy (an old acquaintance of Jesus), with his little lunch, and his "Take it—take all," who noticed with wondering eyes his loaves and fishes growing miraculously because they had been given in love. Then there is the story behind the alabaster box—and that of Zacchaeus and his fellow publicans almost unable to believe their ears when Jesus reduces the unintelligible and crushing burden of the Law to such simple statement as "Whatever you would like other people to do to you, do that to them"—of Rhoda, the youthful maid-servant, first in the country house of Mary and Martha, and then living at the home of John Mark in Jerusalem, and later opening the door to Peter after his escape from prison. Perhaps, the best story of all is that of Barnabas coming from Antioch on a warm summer evening, and seeking hospitality at the farm of the two brothers who had quarrelled over their inheritance, but who, after meeting Jesus had realised the truth of what He had told them, "that a man's life con-

sisteth not in the abundance of things which he possesses."

Apart from the stories themselves, there are attractive little word pictures of the Galilean countryside—the wild flowers, the lake and the hills; interesting sidelights on the lives of the shepherds, tax-gatherers and publicans of the time; and beautiful little nature touches, describing, for example, the beauty of the Eastern night and the breaking of the dawn.

In short, the book is an attempt—and a successful one—to do for boys and girls what "By an Unknown Disciple" does for older people. Two or three of the stories are well within the grasp of quite young children; the rest are suitable for boys and girls (particularly for girls, perhaps) in their 'teens. The book would be useful for reading aloud or as a basis for story-telling in Sunday School and Junior Bible Classes, Camps, and S.C.M. Study Groups. —E.J.

LETTERS TO A FUNDAMENTALIST.

By Percy Austin, B.A. Preface by Dr. Garvie. S.C.M. Press, 6/.

After the death, a few years ago, of one of our well-known Christian writers, it was said of him that he was a man who was "anxious to help people in their difficulties without creating new ones." To achieve such an aim is undoubtedly one of the finest ministries of modern times. It is comparatively easy, if one has a little knowledge and a command of language, to silence and crush an opponent. But while you may thus have changed the position, you have not necessarily changed it for the better. By overcoming a man's arguments and shewing that his position is untenable, you may not have done anything towards solving his ultimate problem; you may indeed have faced him with a darker problem than ever. That is the result of a great deal of controversy, and that is the tragedy and the futility of a great deal of controversy that is carried on in the name of Christianity.

The writer of the above "Letters" keeps clear of the above danger, and all the way through he endeavours to be sympathetic and helpful and constructive. He realises that most of our religious differences become magnified into barriers of bitterness, largely through misunderstanding, and his aim is to remove misunderstandings.

Dean Inge in his "Assessments and Anticipations" has an illuminating chapter in which he shews the foolishness of "labelling" people by this or that name. Labels are nearly always libels he says, and only serve to intensify the spirit of partanship, with all the hatred, injustice and cruelty which it evokes. This is very true with the labels "Modernist" and "Fundamentalist"—they are inadequate and ambiguous and grossly misunderstood terms; and the man who calls himself by the name of Christ is challenged to define his terms, and to strive to gain a true understanding of the real position. It is not too much thinking, but too little thinking; not too deep a devotion but too shallow a devotion, that has raised enmities where enmities need not and should not be.

Mr. Austin writes in the form of letters to an old school mate, who is fiercely opposed to the "modern" view of the Bible. His pages are inspired by a glowing love of Christ, and no one can read them without getting many a gleam of light on a difficult situation. —W.B.B.

PAMPHLETS LIKE BOOKS.

In "Open Windows" this year appeared a series of "Potted Pamphlets." These "pamphlets" themselves are so called from their lack of board covers their neat size and their low price (8d. each, from the N.Z.S.C.M. Bookroom). If only provided with covers, of a more unwieldy size and sold at eight shillings instead of eight pence, they would be called books. Clear print, excellent paper, of 90 pages odd each, thoroughly up-to-date and written by leading thinkers—this describes them generally. Space allows only a brief note on them individually:—"What Religion means to me," is a collection of eloquent and thoughtful statements by American leaders of religious thought and action; "Religion and Social Justice" gave me—I can truly say—more insight into the condition and needs of the world to-day than any other six books combined I have ever read; in "The Faith of Honest Doubt" we have the personal faith of Sherwood Eddy—missionary, social worker, Christian statesman, student of world problems, second only to Mott as leader of youth; "International Relations . . ." and "Why not try . . ." are great stimulants to thought and action.

"Am I getting an Education?" is another symposium, by educational leaders this time, from which students especially will get much useful matter; "Danger Zones . . ." is a mine of information excellently condensed and presented; "Christianity and the Race Problem" is a new abridged edition of a classic plus 14 pages of introduction by the Director of the (United States) Commission of Interracial Co-operation; "The Abolition of War"—60 copies of this book were sold at last Conference—'nuff said; finally, "Sex and Youth" is, to my mind at least, the best of many general books, some of them highly expensive, on the subject.

Sex and Youth, Sherwood Eddy. What Religion Means to Me, Fosdick and others. Religion and Social Justice, Sherwood Eddy. Am I getting an Education?, Dewey, Coe, and others. The Faith of Honest Doubt, Sherwood Eddy. Christianity and the Race Problem, Oldham. Danger Zones of the Social Order, Eddy and Page. Why Not Try Christianity? Batten. Abolition of War. International Relations in the Light of the Religion of Jesus, Page.

CHRISTIAN UNITY.

(A. C. Headlam, D.D., Lord Bishop of Gloucester. Student Christian Movement Press, pp 157.)

Everyone who is really interested in the Reunion of the Church should not fail to read this book. It consists of the substance of four lectures delivered in Oxford and in London. In 1920, Bishop Headlam delivered Bampton Lectures on The Doctrine of the Church and Christian Re-

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union, but these short lectures of a simpler and more popular type will make his important views reach a larger number of readers. He shows that his desire is not merely to be critical but constructive. He sets out clearly the New Testament doctrine as to the necessity of Unity in the Church, and his knowledge of Church History and of modern problems and modern attempted solutions is clear and incisive. He treats of the Unity of the Faith, the Church, the Sacraments, the Ministry and the South Indian Scheme, and on each subject says more in a few words than many larger books manage to make clear. His general position is one who respects and values the Catholic tradition in all these important matters, but he refuses to completely unchurch any body of Christians, while his vital criticism of all unchristian attitudes to this problem, whether on the Catholic or the Protestant side, raises the

moral level of the whole discussion. I venture to suggest that starting from the position of this book, we might say that a Doctrine of Relativity must enter into the discussions of Theology as it has into Physics—while a fresh understanding of the importance of Symbolisms in Social Psychology is called for, before our partial apprehensions of Truth can grow into the complete Truth round which the Free Catholic Church for the modern world can emerge. As a scholar Bishop Headlam is severe both on the sentimentalism based on ignorance, and on the cocksureness based on an unchristian gnosis. I hope the book may find many readers in New Zealand. Once more the Student Movement Press has put us all under an obligation for its excellent printing and binding.

H. K. ARCHDALL.

King's College, Auckland.

A. W. PAGE.

The Student Movement in New Zealand and in particular in Canterbury is sharing a deep sense of loss in the death of Alfred W. Page. Fred Page left New Zealand in January of this year to undertake a strenuous lecturing tour in Europe and Great Britain under the auspices of the "War Resisters' International." For part of that time also he was working with Donald Grant and the Fellowship of Reconciliation.

His sudden death last month—at the home of a friend just after he arrived in Paris—was a great shock and a great grief to all his friends. It was characteristic of him that in this last piece of work he should labour so entirely without thought of himself that he has literally given his life for the cause of World Peace which is and always has been so dear to him.

Many groups of people, and we of the S.C.M. among them, are at once the poorer and the richer for his death.

We offer our most real sympathy to his mother, father and brother, and would like to share a little, too, their pride in him.

One who knew him well writes:—

"The late Mr. Page was, in many respects a remarkable young man, and this was recognised both by those who associated with him at College and in private life. The true estimate of a person as judged by the man-in-the-street is based usually not upon scholastic attainments, activity in social, political or religious spheres, or scientific ability, but upon the qualities summed up in the popular expression "He was a jolly fine fellow." By this is generally meant a good all-round kind of man, one who can take his part in the life of the community, whether that part be rough or smooth, with that sort of equanimity and contentment that betokens an even, quiet temperament. From more than one pair of lips we have heard this self-same expression:—"He was a jolly fine fellow," uttered when the speaker has been referring to the late Mr. Page. Those who knew 'Fred' best and many of them had the privilege of a life-long acquaintance, will bear testimony to the truth of the popular estimate without hesitation. Mr. Page

combined the qualities of profound and scholarly attainments with those of youthful simplicity; of dogged determination when principles were at stake with a beautiful tolerance for the opinions of those from whom he differed utterly; of a very definite purpose in life, cost what it might, with a submissive faith in Providential guidance seldom met with in these days of materialism and conventionality. There lay before Mr. Page a path of scientific distinction rarely within the reach of modern youth. He was able to command worldly prosperity and recognition beyond the hope of the majority of University Students in these strenuous days of competition and post-war depression. The aftermath of the world war with its ruin and disaster in almost every realm of national life deeply impressed him and strengthened his conviction, born of a careful study of the social, political and economic conditions of his time, that he must attack war. As a convinced pacifist, an "Absolutist," he suffered much at the hands of his fellow-countrymen. For refusal to take the Oath, at the High School, without a reservation he was compelled to relinquish his teaching work at the school. He engaged in extensive newspaper correspondence in which he placed before the public his considered thoughts upon the peace question and thus became known both here and abroad as a virile controversialist. He never hesitated to publicly declare the whole counsel of his conscientious judgment. Single-handed he undertook the launching of the No-more-war movement in the Dominion, a task which required a courage and strength of personal character not often found in one so young, especially at a time when the talk of no more war was anathema to a large section of the community and when its advocacy might easily mean the blasting of a brilliant career. Perhaps the hardest thing in national life is to deliberately stand for an unpopular cause knowing that every action and word will be either misunderstood or misinterpreted. Mr. Page sat down and weighed the chances, set his course by his compass of faith in the justice of his undertaking and steered straight ahead with his hand firmly on the helm, never flinching though tempest might batter his frail craft and the rocks ahead frown ominously

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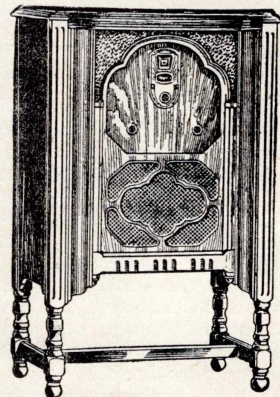
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out of the darkness. There was a light by which he steered, unseen by most may be, but in which he had learned to implicitly trust and which he became convinced would never play him false. And we feel that could he but speak to us to-day even though all his cherished schemes have been suddenly ended by that relentless enemy death, he would say 'All is well, on the helm there is a hand other than mine, victory is certain!' It is, and always has been the faith of such noble souls that has achieved successes against the superhuman odds which every great reform has had to struggle. As time passes we shall better realize the truth of the words, 'He being dead yet speaketh.'

THE COMMUNION OF SAINTS

(Continued from page 4.)

express by thought and by prayer, for those parted from our sight are not separated. They are freed from certain present restrictions.

"Peace, peace, she is not dead, she doth not sleep; she hath awakened from the dream of life."

There is therefore no need for seances, for mediums, weird table-rappings, darkened rooms and ectoplasms. Infinitely greater than such doubtful consolation, so often permeated with deceit and fraud, is the consolation offered by our

Church in the Christian doctrine of the Communion of Saints. It is largely on account of the neglect of this doctrine that many, especially since the Great War, have sought aid from spiritualism and kindred cults. "Many who have sought aid from it have been alternately exalted and depressed, excited, baffled and duped. It has given them not tranquility of spirit and usefulness of life, but morbid excitements and experiments alike unhealthy and unfruitful." So writes Bishop Barnes, himself a Doctor of Science and F.R.S., after careful investigation. We need fuller realisation of the wideness of the enfolding love of God that we and they who have crossed the flood are alike safe in the everlasting arms.

There remains therefore for us members of the Church Militant here in earth this very practical question. The river of our life will one day pass underground. With what character will it emerge? In other words, **what is the habitual bent of our soul now?** It is for this reason that St. Paul closes his memorable fifteenth chapter of his first letter to the Corinthians; "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

—R. H. HOBDAY.

N.Z.S.C.M. CONFERENCE, 1930.

Summer Conference! What a thrill those two magic words conjure up—the hectic rush of seeing one's family through the Christmas festivities is soon forgotten in the joys of camp life. From the moment, one steps off the train and is greeted by the huge and cheery grin of the luggage officer, one feels at home.

Introductions are absolutely relegated to the background—the identification tag sees to that—and the outstanding feature to the newcomer is the rapidity with which he, himself, is almost immediately hailing everybody by his or her Christian name, irrespective of age, creed, nationality or sex. All this tends to a very sincere and genuine feeling of comradeship, and, to the retiring people, a sense of being wanted. Of all gatherings, S.C.M. Conferences can take the palm for inculcating that spirit of friendliness which permeates the whole life of the camp, and (we hope) the Movement as a whole.

The community life is a real joy—the camp beds which are guaranteed not to collapse, the queue for the showers, the waiting on tables and the brief and witty speeches at the expense of more venerable members, and of course, Conference would not be Conference without mention of that most glorious function—the Camp Fire. It really needs to be experienced to be appreciated to its fullest.

And what about the study groups? One finds oneself attached to a group the members of which have widely differing views on the topics under discussion, and the general trend of world affairs. Perhaps we find this to a certain extent in our own college groups, but how much greater it is when we come into contact with representatives

from other colleges, some older members of S.C.M. now out of College, members from other races, and occasionally an overseas student. The whole experience is a never-to-be forgotten one—the broadening of one's mind and widening of vision—an experience that will last through the whole of life. But besides world problems to be discussed, there is that deeper and more vital side—our Christian religion. We hear it challenged—our simple faith is brought to the light of day and here one receives sympathy and encouragement in one's own personal difficulties. The mere fact of all being in accord makes it possible to discuss what previously we have pondered over in private. Truly, Conference is a place where we examine ourselves to see where we stand.

The general meetings, usually addressed by prominent men on the particular subject under discussion, produce animated debates and oftentimes much argument—for everything presented is not accepted. Far from it. Nevertheless, they are intensely interesting and never fail to make one think. But, perhaps, if all past campers could record their impressions, the most universal comment would be on the intercession—that time of quiet—for a short space removed from the burden and bustle of life—a treasured time for quiet communion with God.

If anyone is hesitating whether to attend this coming S.C.M. Conference—don't hesitate or procrastinate. Your opportunity may not come again and the loss will be decidedly yours. 'Tis a splendid adventure in friendship and understanding of yourself and others, not to be lightly thrown aside. May this Conference be the joy to you that past Conferences have been to those of us who have been privileged to attend.



Keep handy
at least two
of the five flavours
of EDMONDS CUSTARD POWDER

WITH THE MOVEMENT.

(Matter for this page should henceforward be sent to Ramsay Howie, 769 Colombo Street, Christchurch, early in the month).

New Plymouth makes its debut with an Auxiliary Circle which includes Betha Ryburn, Molly Campbell, "Pickles" Pickwell, Doris Hogg, Mr. —, Goldsbury, and several others. A review of the combined forces of **Palmerston North, Fielding and Wanganui Auxiliaries** was held at Marton on July 12th. Rev. G. T. Brown, chairman of the Palmerston Auxiliary, presided over the party—about 35 strong. Study circles in the sunshine, lunch—and we felt well enough to listen to Wyn Braithwaite on "Adult Education in Europe," and Ramsay Howie outlining the programme for Auxiliary Conference. Wyn Braithwaite with her first-hand experience of some overseas experiments in adult education, gave us something quite new. It was worth a broadcast.

Salute the brethren in **Blenheim and Nelson Auxiliaries!** Blenheim and Nelson circles salute you! And oh! Mr. Editor—Blenheim circle base their discussions on "Open Windows" articles! Remarks concerning Blenheim and Nelson Auxiliaries to be coupled with the names of Hattie Jenkins and Rona Karsten respectively.

Both **Wellington and Otago Varsity** choose for week-end camps the very worst weather of the season in both places. To go from Hutt Park on June 28th to Broad Bay, Dunedin on July 26th was to leave a climatic Hades for a meteorological Purgatory. But that didn't matter. In Wellington at least we saw the sun before we left. In Dunedin we thought together mostly about "Fellowship"; in Wellington the topic was some of the "Social Implications of the Kingdom of Heaven."

On Capping Day in Dunedin the S.C.M. organized a street collection for the Cancer Fund and Unemployment. Something like £205 was raised altogether. Another Otago novelty was a children's party on the Saturday of Capping Week. About 90 youngsters from poor homes in the city were entertained by College and Varsity student movers (or vice versa). The grown-ups were nearly slain whereas the afternoon tea was fairly annihilated! And DIN? Oh Heavens!! Tennyson Howie, who organised the games, will probably never speak again—only whisper through a shattered larynx.

This seems to be the season for emigration. The general exodus includes **Ailsa Plummer**, who recently left on a trip to Europe and Britain. **Jim Dakin** (Otago) goes to Oxford as a Rhodes scholar, to study the classics; **Jim Patterson** (Otago and V.U.C.) to New College, Edinburgh, to study theology. **Mac Wilson**, also from Otago, will go to Cambridge for a year to study theology. **Ian Fraser** leaves presently for Edinburgh and Germany for three years. During that time he hopes to take his Ph.D. **Jim Campbell** (Otago) will take maths. at London University. **Betty Stewart** (Otago) goes to Gloucester as Junior Science Assistant in the Training College for Domestic Science. "**Bun**" **Thompson** (A.U.C. and C.U.C. also S.C.M., Hy. Exes.) leaves in November for Edinburgh with an 1851 Exhibition Scholarship. Ave atque vale atque good luck to all!

IMPORTANT.

This month brings with it the meeting of the **General Committee** of the movement. General Committee is the governing body of the movement—it holds Executive and its doings in the hollow of its hand.

It meets twice a year—in August and December—for discussions and decisions concerning policy of the movement. It consists of the officers of the movement—Chairman, Vice-Chairman, Treasurer, General Secretary, and Minute Secretary—and three representatives from each District Council. Executive simply acts during the year for General Committee and all its actions must be ratified—or disapproved—by General Committee. The Executive has no power except such as is given in by General Committee and Convention. Convention is the business meeting of the movement held annually at Conference.

General Committee this month is to discuss matters of importance in relation to staff. Executive suggests the appointment of a third secretary next year. General Committee will decide for or against. There are to be sessions on the Federation, the African student proposals, Schools, Auxiliaries, Literature, Special Visitors, Budget and Finance. There is to be a special session on the Aim and Basis of the movement to try to discover if we can, whether we are realising the aim or whether it should be altered. Another special session is to be devoted to a discussion on Study Circles, their use and abuse. It has been felt for some time that the study circle method is not meeting adequately the needs of the student branches as far as study is concerned. What will General Committee decide about it? So the days of August 27th, 28th, and 29th are important days for the movement.

CONTRIBUTORS TO THIS ISSUE.

R. H. HOBDAV, M.A., B.D., is a former Cambridge man. He is Vicar of St. Colombo's, Auckland, Editor of the "Church Gazette" and Lecturer in Greek at Auckland University College.

W. L. HOLLAND, M.A., ex-C.U.C., belongs to the Research Department of the Institute of Pacific Relations, Honolulu.

WALTER RUSHBROOK, B.A., late of O.U. and Knox College, is headmaster of East Tamaki School, Auckland.

MARY SALMOND, M.A., is Principal of the N.Z. Presbyterian Training Institute, Dunedin.

JEAN K. ARCHIBALD, B.A., is a teacher at Auckland Normal School.

A. M. CHISHOLM, A.R.I.B.A., is Lecturer in Architecture at Auckland University College.

RECONCILIATION is the monthly magazine of the British Fellowship of Reconciliation (F.o.R.)

DONALD GRANT, M.A., ex-General Secretary of the N.Z. S.C.M., is now General Secretary of the International Fellowship of Reconciliation, with headquarters at Vienna.

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